

THE CHRISTIAN CENTURY

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Harmony, Unity, Peace

The Address of Hill M. Bell,
President of the 1914 General
Convention, delivered at At-
lanta, October 8, 1914

Raymond Robins, Servant

An Interview with a Man who
has Sprung into Prominence as
a Force in the Political Life of
Illinois and of the Nation

The War and Missions

Editorial

CHICAGO

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The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution.

It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other

communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Character Talks

By Rev. George A. Campbell, Pastor of First Church, Hannibal, Mo.

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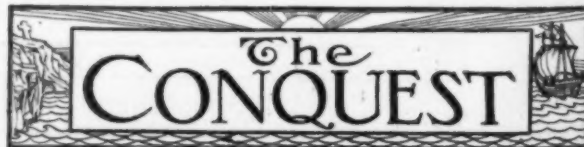
There is strange irony in some of the phrases with which we describe life and character. "He believes in having a good time" is a commonplace applied to a sensualist. What irony is here! No sensualist can have a good time. He walks in the way of death. Broken hearts, grieved friends, loss of soul, disease of body, do not make a good time. Goodness is necessary to a good time. Righteousness and happiness are indissolubly joined together. "He is a good-hearted man" is often said of a drunkard. No man is thoroughly good-hearted who because of his own appetite will grossly wrong those near to him. "Good-hearted" is too good a term to abuse. A man cannot be good-hearted without having self-control. He may be reckless but not good-hearted. "What man by money. Tomorrow he will be dead. Shrouds is he worth?" is often asked concerning a man, meaning how much money has he. We cannot measure a have no pockets. Worth consists in character. Money has no buying power in the realm of the spirit. Character is eternal. Be not deceived by phrases. Words sometimes wear masks. Test them. Be sure that they are ruggedly honest. If they are ironical do not miss the irony.



Rev. G. A. Campbell.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

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The War and Missions

IN a time when a fourth of the world is engaged in a sanguinary contest like the present war in Europe, every religious and philanthropic cause suffers.

And among these causes intimately related to world progress and betterment is the Christian missionary propaganda. No interest is dealt a more staggering blow than this.

The growing regard in which the non-Christian Orient was rapidly coming to hold the Occident, because of the interpretations of its spirit of good will and humanity has been disturbed by the rude shock of the war, outbreaking among those very people to whom the East was learning to look for direction and inspiration.

The entire Orient was moved with surprise and elation eight years ago when non-Christian Japan brought Russia to pause. The long tradition of the superiority of the West was shattered in that blow.

Now comes the further spectacle of an orgy of international murder, among the very people who have been regarded, with America, as the teachers of the world.

With what humbling of spirit are the missionaries now compelled to meet the searching inquiries and barbed retorts of their non-Christian neighbors! What opportunities are now offered the confessors of the ethnic faiths for sarcastic comment on the fierce antagonism exhibited by the followers of the Prince of Peace!

The millions of money that should be expended in world evangelization are being poured out for war equipment.

The youth that should go out to be teachers, preachers, physicians and social workers in the mission lands are offering up their lives in German regiments or under the banners of the allies.

The countless mission agencies that flourished all over Europe, and sent out Christian forces to the lands of the rising sun are all but abandoned in the overwhelming need of men and money for the war.

And in the hot antagonism of the conflict the most appalling burdens of national debt are being recklessly bound on the backs and hearts of generations yet far ahead, burdens whose mere interest staggers the imagination, and whose sinister advantage can come only to the money lenders and the makers of armaments.

These are but a few of the more somber aspects of this unhappy struggle among the Christian nations.

* * *

But is there another side to this red shield?

Aside from the consoling commonplace that no great evil can befall without some compensating good, are there any real and evident benefits which this tragedy is destined to bring to the cause of missions?

No such convulsion as this can be imagined without the certain conviction that it will release hitherto unsuspected forces to aid in the big problem of world evangelization.

We do not hesitate to affirm with emphasis that there are such.

The western obsession that the increase of armaments

is the guarantee of peace is going to be shattered past all reconstruction. This has been one of the scandals of the Occident in the thought of those reflective nations of the East who are not ambitious for military success, who marvel that the Christian lands, from which comes the missionary message of peace, should still assume evermore the air of the braggart and the bandit.

The collapse of war through its own crushing cost, its horrible tragedies, and its merciless defiance of Christian virtue, will bring into closer and more enduring fellowship the best spirits of the East and the West, and will give Christianity an opportunity to speak with confidence and without shame to the high-minded and reflective people of the Orient.

* * *

The wounds of the war will not soon heal. Missionary funds from Europe will be a long time in regaining their former level. The value of the common commodities, at home and in the far lands, will remain high for an indefinite time. Much sacrifice will be necessary on the part of the missionaries, whose incomes will be reduced, and whose numbers will be depleted by the war. This will not be an unmixed evil. Nothing has more quickly and convincingly gotten home to the non-Christian people than the willingness of the missionaries to suffer with them and for them. That gallant heroism which accepts hardship with undimmed faith in God goes further to carry conviction to the questioning heart of the East than any eloquence of speech or impressiveness of equipment.

The humbling of soul which the war is sure to bring to all the nations of the West, and especially to the participants can hardly fail to bring a deepening of the religious life which may well be the prelude to the revival of religion in all the Christian lands. This will mean, without doubt, the consecration of a much increased number of men and women to the work of missions. Times of depression and public calamity have always been the birth hours of new spiritual forces. It can hardly fail to prove true as the issue of the present war. A chastened soul brings forth fruits meet for repentance. The missionary enterprise will go forward with fresh and inspiring impetus after the evil days are past.

In the meantime the entire burden of sustaining the cause of world-embracing missions falls on America. Almost alone we have avoided the tragedy of this struggle. It is a moment for renewed devotion to the holy cause. To the growing importance and cost of missions is added the sobering fact that those who have assisted in the great adventure are held for a time in the grip of this life and death struggle of the nations that leaves no time nor resources for any other cause. Such may continue for years to be the case. It is the opportunity and obligation to seize the standards falling from other hands and bear them on to the end of the day.

Man's extremity is God's opportunity.

It is also ours.

Harmony, Unity, Peace

The Presidential Address Delivered at the General Convention of Disciples of Christ, Atlanta, Georgia.

BY HILL M. BELL.

IT is assumed that the address of the President of the General Convention should have to do largely with a review of the work accomplished by the organization during the past year, together with such recommendations for the future as may be expedient. So far as the details of the work accomplished by the organization through its Executive Committee are concerned, a complete report will be made to you by our able secretary, Rev. Robert Graham Frank. Mr. Frank, as corresponding secretary, has had the supremely difficult task of organizing a budget that should be satisfactory to all of the missionary, charitable and educational interests of the Disciples. He has gone about this in a most thorough way as you will see from the results which he will present to you at this meeting. The equitable distribution of the funds to be derived from the churches in promoting the different organizations, marks a new epoch in the history of the Disciples. I believe that no other one thing attempted in recent years means so much to our missionary, charitable and educational organizations. This budget has the approval of every organization that shares in its benefits. I doubt if our brother will ever receive the gratitude that is due him for accomplishing in a single year this stupendous work. He has done for the societies a work that would ordinarily cost them at least \$10,000; and he has done this for the merest stipend.

We are also indebted to him for organizing the programs of this convention and for securing the co-operation of national and local committees in perfecting and executing carefully wrought-out plans. Fortunate, indeed, are the Disciples in having for leader in so great a task a man of the executive capacity and constructive genius of Robert Graham Frank.

SOME PRESSING NEEDS.

Finding the work of the convention has been an important consideration of the officers during the year. In doing this the usefulness of the general convention has been demonstrated to us who have been compelled to blaze a trail for our successors. We are convinced as never before that there is need first of a central advisory body such as the convention is, and ought to be, to deal with all matters of common rather than specific interest to the national boards, and to insure an equitable distribution of the budget among them. The old idea that each board shall go to the churches and ask for everything in sight, regardless of the worthy appeal of other interests, must certainly be abandoned. A presentation of all interests to each church is imperative. An impartial board, such as the executive committee of the general convention, is indispensable to such a program.

Second, there is need of the annual meeting of the convention that the Disciples may deal with problems that can not have a place on the program of any national board promoting a special philanthropy. There is need of such an organization in order that the programs offered by the different boards shall be properly organized. The old idea that our annual meetings should consist of

eight or ten different conventions, each bent upon monopolizing all possible of the time and attention of visiting Disciples is no longer tolerable. Moreover, this convention becomes the clearing house of our people, enabling us to arrive at a better understanding of each other and of each others' problems. The general convention in its annual meetings should be an open parliament for the unfettered discussion of important religious, moral, and sociological questions; and especially those questions



President Hill M. Bell.

bearing upon our relation to other religious bodies. As an advisory body it should be of the greatest assistance to all our special organized interests. Indeed, we learn from the officers of these societies that the general convention had its genesis in their need of such an agency—in short, that the general convention is the child of our philanthropic organizations, born of the need just set forth. In harmonizing our missionary, charitable and educational interests, we will agree, I think, that the convention should be the most potent factor in promoting Christian union, the unity of the followers of Jesus the Christ, that unity for which He prayed in these words, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." If I interpret aright the prayer of our Lord, it was that His followers should be at peace with all the world and especially among themselves, that contention, strife, bitterness, should have no place in the heart of the Christian. A general convention that would promote these things without friction should appeal to every Disciple present in this meeting.

THE GENERAL CONVENTION.

This brings us to a consideration of the most serious problem that shall receive our attention. Has the general convention brought us peace and harmony, or has it brought contention and strife? As a religious people we should exemplify the practicability of Christian union. But, are we doing this? Are we kind, loving and considerate of our brethren, or are we critical, censorious and combative? I think that as a peo-

ple the former traits characterize our ideal, and that in most situations we will sacrifice much to avoid strife. If the general convention as now organized serves to promote dissension among us we should have the courage to organize along different lines. A year ago Judge Henry in that statesman-like presidential address which he delivered before the convention at Toronto, said:

JUDGE HENRY QUOTED.

"Christ is our leader, and Peace is our watchword. Better were it by far that we separate now than that we organize here a new ecclesiasticism. Our credentials invest us with no power to bind either the churches or those who abide in their fellowship. Whatever the general convention shall vote, as touching others than those participating, will not be compulsory, but advisory, and under the blessing of God a counsel of wisdom commended in love to all the churches."

And then he adds:

"If a convention of chosen representatives shall prove to be obstructive of Christian union and of efficient co-operation in spreading the kingdom it must then be abandoned. If from conventions of all persons who may choose to participate it shall finally appear that the wisest counsels emerge for unifying and extending Christ's kingdom, that mode will ultimately and inevitably prevail."

It seems to me that in this last paragraph Judge Henry spoke with true prophetic vision. He expresses, too, with fine discernment the importance that Disciples generally attach to the promotion of Christian union. If a delegate convention should breed dissension, a convention of all persons who choose to participate should be organized.

THE GENERAL CONVENTION.

In view of the meaningful occurrences of the year now closing, I believe we should consider well before proceeding further under the present form of organization. Many of our beloved brethren believe that a delegate convention of the churches of Christ is wholly at variance with our long-established church order. If this be true is it wise or Christian for a majority to insist that this convention shall be of a type to give offense even to the least of our beloved? As for myself, and I know that many of our brethren agree with me in this, I hold that a delegate membership from the churches is not an essential basis for organizing a general convention. I believe a convention so organized is not in harmony with the teachings of the fathers of our movement. It may be that a delegate convention as now conducted is harmless in that it shall but voice the will of the churches and Disciples generally, but it is certain that such organizations in the past have developed into ecclesiastical tribunals that we do not endorse. In establishing a delegate convention we undoubtedly are establishing a legislative body that can do all those things that in the past we have condemned. In the delegate convention, as I have heard it expressed, we have a mill of a certain type that surely will not be long without a characteristic grist.

SUCH A CONVENTION NEEDED.

I hope that in advocating a change in the plan of organizing the general convention, it shall not be thought that I am in favor of its abolition. I base my suggestion in the conviction that we need a general convention of Disciples, not of churches. We need an advisory body with advisory powers, not an advisory body with legislative powers. Our people need advice, not law, and our boards need suggestions, not edicts and ukases. Our missionary and educational institutions should be dependent upon the Disciples and churches for approval, not direction by legislative act or executive order. I can not agree with those who would find solution of our problems by dissolving the general convention. To do so would be a serious affront to many of our brethren, who see in it, as I do, an agency of first importance in promoting Christian union by harmonizing our varied activities. I believe that if we should discontinue the general convention, but little time would elapse until we would be compelled to find for the very work's sake, some other organization to take its place. To me the question is, "Shall this convention be so organized that it will bring peace and harmony, or shall we continue a form of organization that admittedly engenders among us dissension and strife with all their attendant evils?"

SOME SUGGESTIONS.

In this situation I feel that I should be recreant to my duty as your presiding officer were I not to make certain constructive suggestions pointing a way, as I see it, out of our troubles. True, I may not be able to do this, but I shall feel better for having tried even though it shall find in your hearts nought but disapproval. I would suggest then that in order that the general convention of the Disciples of Christ shall accomplish, without friction or controversy, the important work heretofore outlined, it should be organized under a new constitution that would constitute it a representative body of Disciples of Christ, and not one of Churches of Christ.

I would make every Disciple attending this convention eligible to vote, and I would make every Disciple eligible to hold office.

In voting I would recommend that the Disciples of each state, organized territory, the District of Columbia and foreign country, represented in the annual meeting, have ten votes to be cast in accordance with the announced decision of the Disciples there present from said state, territory, district of Columbia, or foreign country.

I would make it the object of this convention to promote unity, economy, and efficiency among all the philanthropic organizations of the Disciples of Christ through suggestion, and to be advisory to such philanthropic organizations, thus securing closer co-operation in the work of the kingdom of God. I would empower this convention as an advisory body, to represent the Disciples of Christ annually in a program planned to magnify the work and ideals of the church.

I would make the officers of this organization with eight other members chosen by the convention together with the corresponding or executive secretaries of each of our national boards, an executive committee.

I would make it the duty of this executive committee to fix the time and place

of the annual meeting of the convention to prepare the annual budgets of the national boards represented on said committee, to join said boards in recommending to the churches and the Disciples generally these budgets and to arrange a program for the annual meeting so that each convention and national society shall have an equitable amount of time for its business and the promotion of its special work.

I would give the convention power to transact any business of a general nature in keeping with its character as an advisory body representing the Disciples of Christ; and I would give it limited power to raise money to finance its annual meeting and to insure the preparation, publication, and promotion of the annual budget. I would provide that this convention should not have power to receive reports from our national boards nor to appoint commissions or other subsidiary bodies, with power over the churches or boards, and then I would provide that the powers not expressly granted to the general convention, should be reserved to the churches and the recognized missionary, educational and charitable organizations of the Disciples of Christ.

HARMONY DESIRED.

I am pleading that we forget our differences to the extent of making every honorable concession of personal opinion and bias, in order that peace may prevail among us as a people. If we shall be in complete harmony as to these matters of our church polity, we may with confidence undertake far greater things than we have yet essayed in the name of our Lord.

We are met in a time of the greatest war in history, and while our own beloved country is at peace many of our leading industries are paralyzed to such an extent that actual want confronts many of our people. No such ruthless slaughter of men, no such destruction of property without semblance of excuse was ever known before. The armies of the war-god are multitudinous, awful. The hosts of the Prince of Peace lie prone in apparent defeat. As we come together, men the world around are questioning. Why this world war? Is wholesale murder and rapine a product of our Christian civilization? Have we studied science to little purpose other than to perfect the arts of war? Has 1,000 years of practically uninterrupted development of Christian civilization taught the world that our temples of worship may be desecrated and destroyed at will, unless, perchance they are shrines of art? How is it that these Christian nations are each calling upon the God we worship to witness the righteousness of the awful battles they wage against each other? Does Christianity teach that love of king shall transcend our love for the Christ who died for us? Does it teach that brethren in disagreement may each supplicate God to give him strength to destroy the other?

CHURCH STRIFE AND THE WAR.

As we study this picture of the Great War can we believe that these nations in conflict are Christian, and that these people have Christ for their leader, and Peace for their watchword? We acknowledge that it is scarcely credible. In the face of this awful conflict among Christian nations, what are our missionaries to do? Shall they proclaim in the name of our Lord "Peace on earth, good will toward men," and shall pagan Africa answer, "No, no! Your God is a war-god. Your

people are at war. We are at peace?" Shall we receive answer like unto this whithersoever we go with the gospel of our Saviour? The fact is, these warring peoples of Europe have wandered far afield from the teachings of our Lord. His leadership has been thrust aside for that of ambitious kings thirsting for power. But the world knows not this. The world holds Christianity responsible for this awful war, for, says the world, are not these nations dominated by Christian ideals?

And now let us as Disciples apply this illustration to our own situation. We plead for the unity of God's people. But dissension and strife are so rampant among us that division is threatened. We apparently have no doubt as to its cause or seriousness. Knowing the cause, let us remove it.

Listen to this from our beloved Dr. Ainslie in the October number of the Christian Union Quarterly:

"We are facing the most dreadful war in the history of the world, and there is as little ground for its existence, as perhaps any war that was ever fought, except that it has back of it a civilization thoroughly dominated by the wickedness of militarism. In the midst of such a calamity it is proper to ask, If the church had been united would this war have been possible? One thing is certain, and that is that these nations are fighting just as though Jesus Christ had never been on this earth. It has been said in both France and Germany, and perhaps elsewhere 'Where now is the church?' The Pope of Rome bewailed the condition and said, 'The church has no influence to stop this war.' Divided Protestantism has not even been considered. The fact of the matter is the church has been so busy perpetuating her divisions and strengthening her denominational walls, that she has not had time to give attention to the great things of the kingdom of God."

THE CHURCH HELD RESPONSIBLE.

A divided church is responsible for this war. A church that fails to understand the anguish of our Lord as He pled in that last prayer, that we His followers might all be one, is responsible for divided Christendom. A church whose members give themselves over to strife and criticism, and who exalt the petty above the fundamental is "perpetuating her divisions and strengthening her denominational walls."

My brethren, the Church of Christ must not be such a church nor the Disciples such a people. We will put away the things that make for division. We will sacrifice pride of opinion and institutional bias that harmony may prevail in our councils. And we will be wise, my brethren, if in eliminating the controversial from our plans for the advancement of the kingdom, we conserve in them all that is good and helpful. In humility will we consider the responsibilities placed upon us as disciples of the Prince of Peace. For as we contemplate the results of division in the church we can not leave out the horrors of this awful war. I plead for harmony, not controversy and strife; for unity, not division; for peace, not war. I plead for a constructive policy on the part of Disciples that shall put away dissension and that shall advance the coming of the kingdom of our Lord. Then will we join that heavenly host in praising God and saying,

"Glory to God in the highest, and on earth peace, and good will toward men."

Raymond Robins, Servant

An interview by a Chicago Herald representative with the man who is striving for a United States senatorship, representing the state of Illinois, in opposition to Roger Sullivan and Lawrence Y. Sherman.

IT WAS dusty in the neighborhood of 1437 West Ohio street when I went to see Raymond Robins, Progressive candidate for the United States Senate, at his home. The neighborhood is one of tall buildings, of summer heat and winter cold, of ugliness, to be quite frank, and of the sense of poverty and the rush for work.

But it is very different in the place where Mr. and Mrs. Robins live.

THREE STAIR FLIGHTS UP.

Dusty, tired, with a mind I had to concentrate on my work, I climbed three flights of stairs to the topmost apartment in the old, old house, and through an open doorway passed at once into the room where Mr. Robins was sitting.

I had an instant impression of energy. In the room, filled with books, Mr. Robins seemed more than alive; he vibrated action, and yet he was so quiet and so gentle as he sat facing me and drew up a chair, that I wondered how such a man could come through some of the adventures I had heard attributed to him; how such a man, indeed, had ever gone into them.

But my bewilderment was only for a moment. As Mr. Robins laughed the faint creases around the eyes became apparent, lines of resolve and gravity appeared around his mouth. It is a very purposeful face, this face of the man of 41 who has lived as much as most men—even in America—at 60. And there is an expression in his eyes that not many men, even of 60, possess.

Have you seen a cowboy out West? Do you know the look with which he will gaze over the prairies, the long look that sees things that one without his trained sight could not hope to see? It is some such expression as this that fills Mr. Robins' eyes, only his is not an outward but an inner "long look."

He settled to talk with his head a trifle forward, his eyes upon the roofs of the houses, the tall chimney stacks that are the only outlook from his study windows. Within the room was warm with books, the friendly feeling that numbers of loved and used books give.

There are portraits of Lincoln, a framed copy of a speech on Democracy, some few loved expressions of great minds framed and pinned on the walls, but for the most part the wall space is covered with book shelves and books overflow onto the chairs, even, though not onto Mr. Robins' desk.

Was it the habit of his poverty-stricken youth that taught him the value of that business-like austerity of desk-room. I wonder? What of the little boy who sold papers in the streets at the age of 8, down in Louisville, Ky., the little boy who was imbued with the desire to get rich?

DESIRE TO BE RICH.

When you have felt the pinch of poverty you realize what riches mean. They mean power, the ability to do things, to give, to learn. With all his young heart Raymond Robins desired to be rich.

He told me about it in that quiet, musical voice that can thrill his hearers even in the largest room, they tell me, his eyes still on the world outside, turning to me very seldom, as if it were easier to talk of his ideas in this way, to talk out what he feels most deeply, perhaps.

"I did everything to make money," he

said. "I wanted money with all my soul, and I intended to get it. That was my first ambition in my life. I have had three great ambitions, levers of my life. I managed to make enough to be mixed up with a land deal by the time I was 20, and I went down to New York and sat at a table in Wall street.

"Opposite me were some of the sons of privilege, rich men's sons with money, anxious and eager to make more money. Opposite me also sat a lean, gray man, their lawyer, a man with whom I had to deal.

"Courtesy gave me something with the



Raymond Robins, Progressive Candidate for United States Senator From Illinois.

sons of rich men, with the millionaires. It gave me little with the watchful gray man across the board, the man who was guarding the interests of the rich men who paid him. But whatever he said they agreed to, and when he cried 'hold' they stopped and held back the gold they had been ready to pour into my lap. All day I sat and listened and thought.

"Why, this man is their master, the master of all these rich men," I said to myself. 'The riches do not count; it is intellect, knowledge.'

DECIDES TO STUDY LAW.

"I saw that because life had bred in me by hardship the desire to be rich I had been able to meet and combat experiences about which these rich men knew nothing. That made me their master, to a certain extent, but this lean, gray lawyer was the master of us all, and it was because he possessed knowledge, the expert knowledge of the man who has been trained. I went back to my home town and I said to an old friend there, 'I am going to be a lawyer!'

"Nonsense, boy," said he. 'You will make money enough to buy all the lawyers you want!'

"But the second lever of life had been given a turn; I could not give up my ambition. I went on quietly with the work I was doing, but I sent for the books to the law schools of the different universities, and finally I chose my school."

Mr. Robins' eyes came back to mine with a humorous flash; he laughed a little.

"It was a very insignificant university

compared to some others," he said, "Columbia, Washington, D. C. But it had on its staff Prof. John Harlan, the authority on constitutional law, and I determined to learn from the man to whom matters of constitutional law were submitted by his fellows. I had an awe for real knowledge as opposed to theory.

"I 'stole' my degree at Columbia. I had been reading law for some time before I entered, and I gained my degree in one year instead of three.

"Then I determined to go to San Francisco. Do you know the place? I can see it as clearly now as if I were there. I had come into the city in a sombrero hat, for I had been doing some prospecting, and I looked like a down-and-outer. But I went to the old Palace Hotel on Market street. Now there is a great new hotel on that site, I believe, and I paid \$8 a day and watched life go by.

"It was all new to me and vital. I stood on the steps of the hotel the day after I arrived and watched the men and women come up Market street.

"The clouds had cleared away after threatening a storm, and the wind swept in from the sea that wonderful life-giving air. I saw the lovely color in the faces of the tall young girls, the splendid, broad-shouldered men, and I suddenly felt puny and undersized.

"I was yellow from fever and an attack of ague, not to mention all the sweet potatoes and buttermilk and other indigestible things I had eaten as a poor country boy, and I was not any too big. I looked at the Californians and I vowed a vow. If I could get into the game there I would do it. I would make money and wield power there in San Francisco."

There was a short pause. I do not think Mr. Robins knew it. His mind was on the past, with the eager boy of 20 who longed to do as he had made up his mind to do—to conquer the future and bend it to his uses. And as I could not, he saw mentally the sudden check. There came a time when he had to choose to be the servant of either one or the other of the political parties. Both meant money and a certain degree of power, but not power as he conceived it. He debated the matter long.

And then came the news of the Klondike.

FREE LIFE FASCINATION.

Into San Francisco came the ship bearing gold and news of the wonderful find. The fever seized on this boy debating his course of action. He had already done some prospecting, he knew the hardships, and knew, too, the fascination of this free life. He threw in his lot with those others who rushed to Dawson, and thought that by the end of three months his decision would be made. In three months he intended to be home again.

We know a great deal about that first mad rush to Klondike, but we shall never know all, for one of the merciful dispensations of life is that the terrors and pain of achievement grow dim as time sweeps by; but if you want to read the story with the slight halo of romance that is necessary for a novel, though the romance is not greater than actuality, only different, get the book written by his sister, Elizabeth Robins, called "The Magnetic North," and take especial notice of the colonel and the boy.

The "boy" is supposed to be Mr. Rob-

ins as he was in those fierce days of winter and of semi-starvation up there in Alaska.

Through all those weary months this boy who had never kept a diary made notes for his sister.

"This," he would say to himself gleefully, "will be bully stuff for Elizabeth in one of her stories." And whenever he was by the fire or anywhere where it was warm enough to take off his mittens so that he could handle a pencil he would continue the diary. But the sister did not think much of the pages when they came. They were greasy and so dirty that to handle them was unpleasant.

The romance of the magnetic North had not seized upon the mind of the general public in those days, and the sister threw the painfully constructed document aside, only to take it up a few years later.

And now we come to the great romance, the biggest fact in the life of young Raymond Robins, as I saw it at least, in the words in which he told me. And here is where feeling cannot be put into words.

MEETS JESUIT PRIESTS.

In that winter in Alaska the little company came upon some Jesuit priests doing work among the Eskimos that struck Raymond Robins as being little short of marvelous. They were making a practical thing of the teaching of the Man of Galilee, and they were doing it in so quiet and unassuming a way that the boy was ready to receive. Most of the fathers were French, but there was one man among them who was an American.

He had belonged to a prominent family in Baltimore, and had married a girl with whom he was greatly in love. A year after their marriage she died, and the husband, broken and agonized, had gone away into Asia Minor, had been caught by sickness and cared for by some Jesuit fathers.

They had taught him that there was a hope of finding the loved ones again if he lived as he best knew how, and once convinced of the truth of what they told him, this brilliant lawyer, this graduate of John Hopkins University, master of half a dozen languages, the most brilliant and witty of conversationalists, took the vows of poverty, threw in his lot with the Jesuit fathers, and after years of training was sent to this outpost of civilization, to a land where the going is harder than the hardest, where there was seemingly nothing to repay him for all the things he sacrificed.

COURSE OF LIVING CHANGED.

I wondered, as I heard the story, whether the sole reason for the sending of that particular man to Alaska might not have been the coming of this boy whose whole course of living and thinking was changed by the association with just this one man.

For the boy asked a question:

"Why are you here, father?" said he, with the temerity of youth. "Why are you here? A lesser man could take your place?"

Mr. Robins told me the answer. But the mere words seem to matter so little. It was something about "the kingdoms of this world" and it meant—what did it mean? A change in the way of thinking of a strong man, a man who now put money, intellect even into the background, and put service first, service to the men around him.

SERVICE HIS LIFE MOTTO.

There was no going back to either of the propositions made to him by either

of the interests of California, even had he been able. Just on the verge of the discovery of great fortune in yields of gold, Mr. Robins made service the motto of his life.

But I have given you no idea of the thing as I heard it. I came back from the dreams into which his words had hurled me to find that I was missing something, and that was Raymond Robins the man of affairs.

The telephone bell rang, and the receiver was at my host's ear. Have you ever noticed the different ways a man will answer a telephone call?

Mr. Robins has the most accurate diction, the most accurate and decisive manner of anyone I ever heard on the telephone. And yet he does not give the impression of haste, or of being irritated, either.

"No, in the afternoon is the best time," he said. "When there is not a great deal doing in the stores, and the farmers can get home for supper and their work. Yes, they have supper at 6."

A little thing, of course, but significant. It shows that this man has his eyes open. Of course, he knows when a farmer has supper, he lived on a farm. He has worked as so many different kinds of workmen that I hesitate to tell you how many, but there is very little in the order of mere physical labor, yes, and the suffering involved in some of it that he does not know from actual experience. That is in part what has given him those fine lines of suffering about his lips, those fine lines of humor about the eyes, the eyes with that long, long look.

Where does it go, I wonder; what does he see? Far on into the years, or back across the dirt of the roofs and the smoke of the chimneys fronting his charming and scholarly study to some imaginary Utopia in which all the world will be happy and wise and good, or to some happening of his life, some incident of which I did not hear, of which none of us will ever hear, for it is too sacred.

I like to think it is a blend of both future and past, of the life that is as well as the life to be, but I know at least that it is exceeding practical, for it affected me. I did not notice the dust and dirt of the way as I went back; I was thinking of the life-story I had heard.

No good to try to drag me to one of Mr. Robins' meetings, I said to myself. I have already heard the best speech he ever made, a document of life, told in one of the most beautiful voices I ever heard, and told with a skill, a simplicity, that is unconscious because nothing is being attempted. It is the simple and absorbing story of a strong man's life.

A SHORT WAR

The hope is expressed that the terrible war now raging in Europe will be short. But its consequences will not be short. If the actual fighting were to end tomorrow, it would yet take generations for the countries involved to recover from the effects. These consequences fall with crushing weight on the women—and they have not been consulted.

"Whenever I think of Europe at war," writes Allan L. Benson in Pearson's Magazine, "I do not think of it as a place of roaring cannon and flaming passions. I feel the anguish of the man who is about to die, yet the cry that I hear is not his cry, but the cry of his wife and children. I see the sad-eyed women working patiently in the harvest fields. I hear the children asking for their fathers. I see the misery, not only of this day, but of the fifty years that must follow

this day—the children sent out into the world without sufficient education, the women robbed of bread that the bullets that killed the breadwinners may be paid for, the boys who will be men tomorrow condemned to life at hard labor with no adequate compensation."

An orgy of a few hours may wreck a man's health for years, and not only his health, but that of his wife and children. Women have lately awakened to this fact, and it has led them to look at a whole class of social questions more seriously and in a new light. In like manner, a few months of warfare leave traces which a country does not get over for decades; and the women and children have to bear them. This war is opening women's eyes to the fact as never before.

"What are all these black spots, Sam?" asked a mother, as she was giving her young son his bath. The little boy looked himself over, and answered, "Those that won't wash off are fights." The black marks that war leaves upon the body of a nation are slow indeed in passing away; and they cannot be washed off by women's tears. With every day that passes, American mothers, watching the war in Europe, are making up their minds deeply and silently that they will have a voice in future in deciding the issues that lead to peace or war.

CHINA OUSTS OPIUM.

China's latest successes in the suppression of opium will appeal more than anything else to the nations of the West. If China can root out her own pleasing vice, what can she not do, the people of Europe will ask. And while sentimental consideration of this kind may be minimized by the financial kings, they carry much weight with the great investing public.

Hupei has been added to the last of provinces cleansed of opium. Nine of eighteen provinces of China proper, and the three provinces of Manchuria in addition, are officially free from poppy crops and consequently free from the necessity of admitting Indian opium. And in most of the remaining provinces suppressive measures have been carried out with the result that opium is beyond the reach of all but the very rich in almost every corner of the empire. What this means can only be appreciated by those who lived in China in the days of opium—who saw ruin and degradation brought to the homes of the people by black poison, and who could not take a day's journey overland without being delayed while their coolies took their opium siesta.

It is a great thing that China has achieved—the greater in that the campaign of suppression has gone on steadily through the years of internal strife. Yuan Shih-kai's government, busy as it has been with the regeneration of the administration and the lopping off of the heads of rebels, has yet had time to reorganize the campaign against the opium vice and to behold poppies by the billions.

Opium has vanished from more than half of China and now two of the great opium ports, Hankow and Ichang, are closed.

Only two great ports, Shanghai and Canton, now remain open to the poison, and the treaty provides that they must admit Indian opium until all Canton is cleansed. But the British government has given its assurance that no more opium is to be shipped from India, provided China continues the good work in her own domain.



EDITORIAL

THE GENERAL CONVENTION.

AS WE go to press the convention of the Disciples of Christ is still in session at Atlanta. Reports received make clear the fact that it has been large in numbers, brotherly in spirit, progressive in purpose, and happy in the generous hospitality accorded it by the brethren of the chief city of Georgia, and the religious neighbors.

We shall give an extended report of the gathering next week. Not the least interesting feature will be the account of an enthusiastic and largely attended meeting of the members of the Disciples' Publication Society, and friends of the Christian Century. We believe the story of that meeting and its results will bring satisfaction to every member of the Century family.

THE BISHOP'S EVASION.

ON PEACE SUNDAY a monster mass meeting was held in the auditorium in this city. One of the speakers was Charles P. Anderson of the Protestant Episcopal diocese of Chicago. In the close of his address he read the Protestant ministers of the country a lecture on their divisions and said the war might have been averted if the clergy of the world and the churches they represented had been prepared to speak with united voices in behalf of peace.

Remembering the fact that the Bishop has repeatedly been invited to co-operate with the other Protestant forces of the city in efforts at social betterment and religious revival, and always without success, the Federal Council of Churches of Chicago, representing thirty different Christian bodies, and more than six hundred congregations, addressed an open letter to Bishop Anderson, hailing with satisfaction his statements in behalf of church unity and co-operation, reciting the fact that he had thus far declined to participate with his Protestant brethren in Christian work, and hoping from the tenor of his words that he was now ready to make good the urgent words he has often employed in public speech in behalf of the union of God's people.

His reply is a disappointingly evasive utterance. He declines to co-operate with the Federal Council on the ground that it is not the realization of complete unity, but only a step in that direction. Surely the Bishop ought to be willing to follow the evident road which leads to the region he insists he wishes to find. It is not a convincing attitude to hold, that of declining all effort to reach the much desired end.

The Bishop says: "If I were to criticise the federation, which I have no desire to do, it would be for being too narrow in its scope, too tentative in its program, too one-sided in its platform. Somewhat boastfully declaring itself to be a real living unity, its membership is confined to that part of Christendom which, in spite of its magnificent achievements for Christ, has given to the world and still continues to give a sad exhibition of disintegration. The world situation demands a real vital visible unity. The federation is an evidence of this demand."

Few even have spoken more freely and earnestly of Christian unity than Bishop Anderson. It is a sad but notorious fact that few men in this city have done less to promote it. There are Episcopal clergy—men in this diocese—who have held themselves in no such sectarian and equivocal position, but have practiced Christian unity in all good and helpful ways. The Bishop ought to emulate these examples and cease to deny with his conduct what he approves with his voice.

FRIENDSHIP WITH GOD.

TO BE a Christian is to be on terms of intimacy with the Father. That is Christ's experience, and it is his interpretation of life. There are other factors which add value to living, but this is the chief and essential thing.

There are many good and wise and kindly people, whom one admires, and whose excellencies we would imitate who are in no true sense religious. Some of them have clear and con-

vincing views of religion, and can define it in impressive terms. Yet they somehow miss its essential quality, that of friendship with God, of which prayer is the ever-active expression.

Others there are who conform most earnestly to forms of Christian procedure, either as ordinances or as methods of helpful activity. Yet they do not win through to the heart of the Christian life, which is friendship with God. They are not irreligious, or anti-religious. They are merely non-religious. They are interested, perhaps, about many things that belong to religion, but the marrow of the faith they have never attained. And without this inner life of prayer the rest does not really count for much.

It is all pleasing, and admirable as an outward approach to reality, and may seem quite convincing to other people, but the man who wants to be a Christian knows quite well whether or not he has found the inner path, or is content to remain in the open fields, where many roads cross and wind.

It is the subtle danger of failing in this quest which in a special manner menaces those who are active in religious work. They are so busy in works of good will, they are so excellent in their own characters, that they are lured into the peril of believing that these things are the substance of the Christian life.

He who felt that all belief, form, and even conduct were less significant than the living friendship with a personal Father and God, must ever be not only the object of faith, but its convincing example.

A POINTED LESSON.

PRIVATELY controlled foreign missions are impracticable. That is the ripe fruit of much experience in Christian missions. Hence missionary societies, or boards, controlled by the churches, reporting to the churches, supported by the churches and responsive to the churches' will.

The admission by Rev. Alfred E. Seddon in the editorial columns of the Christian Standard that the much acclaimed work in Paris, France, had gone to pieces, through the untrustworthiness of the local leaders contains an instructive lesson which most Disciples of Christ long ago learned. For a number of years Mr. Seddon has been writing weekly articles from Paris under the title, "The Hors-de-Rome Movement," and the Standard has solicited funds and gives of its own funds to support Mr. Seddon and his ex-priest converts.

Many amiable people, imagining that this work had some substance, have given generously to it. American travelers in Paris—like Mr. Geo. A. Jewett, of Des Moines, Ia.,—have returned to this country still wondering where the Paris mission was located. Mr. Jewett says:

At the time of my going to Paris in 1908, and many times after that, and during my long stay in Paris, I searched the city very thoroughly to try to find something to show for this work, some trace, but without any success.

Mr. Seddon's admissions in the Christian Standard of Sept. 12 will bring disillusionment to many a kindly soul. There had been sixty baptisms, he reports, but they were nothing but baptisms. The ex-priest leaders have altogether backslidden.

The moral of which is plain.

It is no reflection upon Mr. Seddon's character and good intention. But missionary societies have better judgment and more resources for establishing and developing a mission work than any unattached individual man or church or newspaper can possibly have.

SHOULD AMERICA DECLARE WAR?

WILLIAM GARDNER HALE, professor of Latin at the University of Chicago, cabled to the New York Times from Havre and the cablegram was copied in the daily papers throughout the country as follows:



"The conventions of war signed by the United States at The Hague are regularly broken, under conditions impossible in civilization, by Germany. The United States should declare war.
William Gardner Hale."

That is precisely what America should not do. Any American who proposes such a move at the present moment is an enemy of his country and of mankind. We shall have to meet many irritating conditions in the next few months, and we must prepare to meet them with such self-control as few nations have ever been capable of showing. Our immediate duty is to harvest our crops, and take care of our legitimate business. The war is in Europe, not here, and we have no moral right to let it come here. If hysterical men scream out that we ought to go to war, let other men quietly go about preserving the peace.

WHAT DID THE MUMMIES DIE OF?

THEY did not all die of old age, nor were they all lost in the Red Sea. The investigations of Doctor Ruffer, as published in the journal of the American Medical Association should prove clearly that we cannot blame modern civilization for all the ills that flesh is heir to.

"The perfect preservation of many of the bodies which have become available in Egypt is remarkable. The peculiarities of real mummies are widely known. Coptic bodies which have recently been examined by Ruffer belong to a somewhat different class. They came from Antinoe in Upper Egypt; and dated from the fifth to sixth century. They were therefore from about 1,400 to 1,500 years old. They had undergone no artificial process except that, at one time, they have been covered with salt. The real preservative had been the dry Egyptian sand in which they had originally been buried enclosed in wooden coffins. Never having been disturbed by the embalmer, the organs were all in position, and the bodies contained no resin, gum, or any materials such as mud, sand, rags, etc., generally used in old Egypt for packing the body after removal of the organs. In our environment, where special precautions are necessary to preserve the body from decay, it is surprising to hear that microscopic sections from these bodies made fifteen hundred years after death show the minute structures of the glands in a remarkably fine state of preservation, or to learn that the lobes of the brain and some of the convolutions were recognizable and that the fibers and valves of the heart could be made out. Ruffer points out the occurrence of tubercular disease of the spine among ancient Copts as one more proof that the disease has existed from the remotest times and is independent of climate. It has been found in bodies buried close to the Mediterranean shores, in bodies from Upper Egypt and Nubia, and even in a skeleton buried in the tropics at Merawi, one of the hottest and driest places in the world. Judging from two cases of enlarged spleen which were found in Coptic bodies, Ruffer ventures the suggestion that these people suffered from malaria.

"Pyorrhea appears to be as old as the human race. Evidence of such disease has been found in prehistoric skulls and in the specimens from almost all nationalities. Ruffer has found nothing to suggest that the Copts knew anything about dentistry. The long-recognized bad state of the teeth of the ancient Egyptians is again emphasized in the Coptic bodies. Almost every skull has some serious dental defect. It is suggested that this may perhaps be accounted for by the fact that very little care of the teeth appears to have been taken. The thick incrustations of tartar are sufficient evidence that the Copts did not clean their teeth at all. In many peoples and animals the absence of the tooth-brush is compensated for by the fact that the food is hard, fibrous, and raw, requiring a good deal of chewing, which mechanically cleans the teeth. In ancient Coptic times this does not appear to have been the case. Ruffer concludes that the Copts of Antinoe lived chiefly on cooked soft food, chewed without effort."

G. B. S. ON THE MOVIES.

BERNARD Shaw has now gotten round to deliver his oracular judgment on moving pictures. He finds them interesting, valuable and certain to mold the British conscience in future and this troubles him because of their "devastating morality." He says:

"These people are not wrong in regarding the question of the mortality inculcated by the cinema as enormously important. The cinema is going to form the mind of England. The national conscience, the national ideals and tests of conduct, will be those of the film. And the way in which the question is being tackled is very characteristic of our public life. Certain people who have never been inside a picture palace are alarmed at the hideous immorality of the film plays, and are calling out for a censorship and for the exclusion of children under sixteen. Certain others, who, like myself, frequent the cinemas, testify to their desolating romantic morality, and ridicule the moral scare. And between the ignorant meddlesomeness of the one party and the laissez-faire of the other nothing sensible is likely to be done.

"What neither of them sees is that the danger of the cinema is not the danger of immorality, but of morality. The cinema must be not merely ordinarily and locally moral, but extraordinarily and internationally moral. A film must go round the world unchallenged if the maximum of profit is to be made from it. Ordinary theaters in London and Paris can specialize in pornographic farce because the relatively small class which tolerates and likes this sort of entertainment is numerous enough in huge cities to support one theater. Such farces, if they go to the provinces, have to be bowdlerized either by omitting the objectionable passages or slurring them over. But a film cannot be bowdlerized; it must be as suitable for Clapham and Canterbury as for Leicester Square."

Courage

A POEM BY CELIA THAXTER.

Because I hold it sinful to despond
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad
breezes blow,
By every ray and every raindrop kissed,
That God's love doth bestow—

Think you I find no bitterness at all,
No burden to be borne, like Christian's
pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me?
Nay!
A thousand times more good than I deserve
God gives me every day.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Chicago's Prayer for Peace

Chicago did not fall behind other parts of the country in faithful observance of October 4, as Peace Day, in accordance with the wish of President Wilson. The people crowded the city's 1,000 churches. In the Sunday-schools 250,000 children were impressed with the advantages of peace. Nearly 250,000 Jews joined in the prayers. The greatest demonstration was made in the Auditorium Theater, which was packed with reverent pleaders for peace. An overflow meeting was held in Grant Park, on the lake front.

At the Auditorium, Governor Dunn, Bishop Charles P. Anderson, Miss Jane Addams and John Temple Graves were the speakers. Prayers were offered by Rev. John Timothy Stone and Rabbi Julius Rappaport. Mme. Ernestine Schumann-Heink sang at the meeting. Bishop Samuel Fallows presided. Jenkin Lloyd Jones was chairman of the open-air meeting in the park.

Collections for the Red Cross fund were taken at both meetings. Miss Addams spread her coat upon the floor of the Auditorium stage to receive the money, which was collected in hats by Spanish-American war veterans.

GOVERNOR DUNNE'S ADDRESS.

"Statesmen of Europe," said Governor Dunne in his address at the Auditorium. "we demand that your warring nations, vaunted as the leaders of modern civilization, stop this bloody debauch, listen to the cry of 100,000,000 of human beings who are not besotted with the lust of human blood, and who have the right by reason of their disinterestedness and affiliation of ancestry with you to say plainly that this war is a disgrace to civilization, by the loss of life and destruction of property setting back the progress and prosperity of the world."

CAUSES OF THE WAR.

"We can say further that the causes underlying this terrible conflict, in our opinion, were not noble or righteous. Lust, power and race hatred or jealousy have been its genesis. None of you has been free from blame. You have all been preparing for war for nearly half a century. You have been dragooning your unfortunate subjects into immense armies and navies and flaunting your military power and preparedness before each other's faces year after year. You have been taxing your citizens and subjects to sustain these millions of non-producing men. Nay, they are not non-producing. They produce discontent, socialism and sometimes anarchy."

"Statesmen and rulers of Europe, sober up before the curses and maledictions of your own people drive you from place and power in infamy and disgrace."

"If this republic, with its 100,000,000 souls, in possession of more financial resources than any country on earth, can live in peace and prosperity and conclude treaties of arbitration with both the weakest and the mightiest nations, it involves no sacrifice either of dignity or pride for you to do the same."

"The day of war is passing. The day of peace is nearly here. This is the last

great war. Its very immensity and awful consequences are the best arguments for arbitrament and peace."

BISHOP BLAMES MILITARISM.

Bishop Charles P. Anderson blamed militarism for the continuance of war. He urged universal peace.

"It is well that we prayed for peace," he said. "All other appeals have been vain. The appeal to the welfare of the world's commerce is unavailing. The war goes on. Billions of hard-earned dollars and thousands of stalwart men have been sacrificed in this twentieth century of civilization, but the war goes on. The clock of human progress has been turned back for centuries, but the war goes on. A dying pope pleads with his loyal children to no purpose. A new pope's voice cannot be heard above the din of battle. A federation of Protestant churches, speaking, as I believe, for 19,000,000 Protestant Christians, has not been able to make itself heard."

"It is well that the great nation of the western hemisphere should gather under its leader to offer up prayer to the court of last resort—to the Lord God Omnipotent—and we reverently believe our prayer will be answered."

"The real cause of this war is the fact that modern civilization is resting on a false philosophy of human life and a false doctrine of human government."

"This war has proved false the doctrine that the way to have peace is to be prepared for war. The way to have war is to be prepared for peace."

MISS ADDAMS SPEAKS.

Miss Addams said in part: "A meeting of this nature only expresses more vividly the revolt of men against something in which they have believed for a long time. The same sort of revolt took place thousands of years ago when human sacrifices were made for religious purposes."

"It is the courageous man who refuses to go to war, who values human life and who says war must cease. We must all join this revolt against war."

Bishop Fallows said he considered the day unique in American history.

"We are mobilizing as a nation not for war but for peace," he declared.

"There must be a peace which shall end once and for all the appeal to brute or military force in the settlement of disputed international questions. Before a tribunal with representatives enlightened, compelling and governed by the principles of equity and justice, every disputed question must be brought."

THE PRAYER FOR PEACE.

Following is a part of the prayer offered by Rev. John Timothy Stone, of Fourth Presbyterian Church:

"Call the nations to order, if it be Thy holy will, that they may stand in awe before Thee, the just and eternal One, realizing that Thou art a God of peace and that Thou dost call men and nations to love one another."

"If it be Thy holy will, speedily bring the warring peoples to terms of under-

standing and conditions of peace.

"Take from all hearts bitterness and hate."

"Relieve, we pray Thee, so to conclude this terrible war that the nations of earth may realize forevermore an established peace, in which armies and armaments no longer shall exist, and a day in which peoples may settle all differences of view and regulate all national interests by means of just and trustful arbitration, as God giveth counsel; and that the day may come before Thee and call Thee blessed."

"We ask it in the name of Thy Son, the Prince of Peace. Amen."

Chicago Plans for Convention.

Contracts have been signed by the Coliseum Company and the "Chicago 1915" World's Christian Endeavor convention committee for the entire Coliseum Building and annex to be used for the fifth world's and twenty-seventh international Christian Endeavor convention to be held in Chicago, July 7 to 12, 1915. Plans also are made to obtain the use of all the churches within a radius of a mile for the overflow meetings and denominational rallies. Sixteen thousand delegates are expected.

Ex-Governor Addresses Ministers.

Ministers of all religious bodies met on October 5, at the Y. M. C. A. auditorium in this city to hear the address, "Why I Changed Front on the Liquor Question," by Malcolm R. Patterson, Ex-Governor of Tennessee, given under the auspices of the Chicago Church Federation Council.

Homeless Men's Hotel in Chicago.

The Homeless Men's hotel, on South State St., Chicago, was opened formally recently under the auspices of the Chicago Christian Industrial League. Popular Hall, the rescue mission conducted in connection with the hotel, was also dedicated. A. S. C. Clarke, moderator of the Chicago presbytery, and Rev. Edgar P. Hill, superintendent of the Presbyterian Church Extension Board, delivered the principal addresses. Rev. George A. Kilbey, superintendent of the Chicago Christian Industrial League, reviewed the history of the league and explained the system by which the league operates its workshops, stores and hotels for the benefit of jobless and homeless men.

Y. M. C. A. in South America.

The first South American continental convention of the Young Men's Christian Association convened the past summer in Montevideo. The South American Federation of Young Men's Christian Associations was organized at that time, the object being to promote activities of an international character, to study unoccupied fields, help in organizing new associations and strengthening existing organizations. The continental committee with one exception is composed of South Americans.

Chinese Y. M. C. A. Fights Tuberculosis.

The Y. M. C. A. has conducted an anti-tuberculosis campaign in Nanking which stirred the government and other leaders to an earnest effort to stamp out the disease.

Of Human Interest

When Mark Twain Studied French.

When the famous humorist was a young reporter, working on the San Francisco Call, he made up his mind to learn the French language. He did not want to go to the expense of a teacher, and so he bought a grammar and conversation book, and set to work. Before breakfast he pored over the lessons; late in the evening he was at it again; and every available moment of the day he employed with equal assiduity.

He soon began to look about for opportunities to make use of his new accomplishment. Accordingly he began to eat at a French restaurant once a week.

One day, as he and his roommate were coming out of the restaurant, they found on the sidewalk just outside the door a Frenchman. He was asking first one passer-by and then another the way to a certain street, but no one understood him. That was Mark's chance. The Frenchman looked at him with wistful eyes, and began to talk. Mark listened attentively. Three or four times the stranger was compelled to repeat his question; then Mark seemed to catch his drift. But he had scarcely spoken half a dozen words in reply, when the Frenchman fell to the sidewalk in a dead faint.

The true cause of the stranger's fainting may never be known. Very likely he was famished, and perhaps he had been put out of this restaurant because of his seedy appearance. But whatever the cause, the joke was on Mark for once. Mark's roommate was careful enough of his friendship not to tell the incident at the office of the Morning Call, but he teased the rising humorist a good deal about it. When the fun had lasted long enough, Mark set his jaw, and with unlimited determination written on his features announced: "I'll learn French if it kills every Frenchman in the country!"—Youth's Companion.

How a Reformer was "Called."

Lady Henry Somerset once told how her attention was first called to the work of relieving the sufferings of poor city children.

"It was this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most; and, in seeking it, I grew into that work. I was in a hospital on visiting day, while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told. Yet, to my surprise, the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left, I said to him:

"How could you possibly stand it?"
 "'That's nothin',' he answered. 'Why, I just made believe a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin', because I was afraid I'd forget about it's being a bee if I didn't.'"

Time to Fire.

Bishop David H. Greer of New York was attending a meeting of Sunday-school managers, when one of the members made a novel proposal. Turning quickly to a successful superintendent, Bishop Greer asked, "What do you think about

that?" "I think it an excellent idea, Bishop, and I must say that we have been aiming to do that very thing for two years," replied the superintendent. "Is that so?" queried the bishop. "Then, don't you think it is about time you fired?"

The Archbishop Didn't Bite.

A curate, anxious to bring himself to the notice of Archbishop Temple, informed His Grace that he had recently seen a wonderful example of the ways of Providence. "My aunt," said the curate, "intended taking a railway journey, but missed the train, owing to her cab being held up. That very train met with an accident, and many passengers were killed and injured. Was not that a wonderful intervention of Providence?" The archbishop looked at the curate, and, after pausing a moment, simply said, "I didn't know your aunt."

Good Use for Hebrew.

The celebrated church historian Neander, in passing through the fish market one day, took up a carp, and, holding it to his nose, began to quiz the vender as to its freshness. The woman, who considered these questions impertinent, resented and began to overwhelm the would-be buyer with all sorts of pleasant epithets.

The professor listened patiently for a while, trying in vain to get in a word of explanation. Finally he straightened up to his full height, and, with flashing eyes, began to recite the Hebrew alphabet: "Thou Beth, thou Gimel, thou Daleth, thou He, thou—"

But the fisherwoman did not allow him to complete the list. Breaking out in tears, she shouted at the top of her voice: "I'll not stand this! Such an insult! I am going straightway to police headquarters and have you arrested for insulting a poor woman by calling her such vile, nasty names!"

The following day, at the close of his lecture, the professor related the incident to his students, advising them not to neglect the study of Hebrew, since one never knew how handy it might come some day.

Being a Celebrity.

A small girl interested in snakes and eager to know what John Burroughs thought of them wrote to the famous naturalist, and showed herself more considerate than many of his correspondents by concluding her letter as follows: "Enclosed you will find a stamp, for I know it must be fearfully expensive and inconvenient to be a celebrity."

A Rare Orchid.

The late Joseph Chamberlain was fond of orchids, and at one time cultivated them assiduously at his Birmingham estate, where he had gathered a large collection of rare varieties of the tropical flower. The following characteristic anecdote, from *Les Annales*, is said to have been told by an officer of the British embassy at Paris.

One morning, when the officer and Mr. Chamberlain were walking together on the Quai aux Fleurs, the great statesman suddenly caught a glimpse of a rare specimen of his favorite flower.

"What is the price?" he asked, mak-

ing his way to the person carrying the blossom.

"Five hundred francs, monsieur; it is the only one of its kind in France."

Mr. Chamberlain paid the price, crumpled the flower in his hand, and scuffled it underfoot.

"I have it in my collection," he explained to his astonished companion, "and I don't wish a foreigner to possess one like it."

A Whistler Story.

Dante Gabriel Rossetti once showed Whistler a sketch. "It has good points, Rossetti," said Whistler. "Go on with it by all means." Later he inquired about it. "All right," answered Rossetti, cheerfully. "I've ordered a stunning frame for it." In due time the canvas appeared at Rossetti's house beautifully framed. "You've done nothing to it since I saw it, have you?" said Whistler. "No-o," replied Rossetti, "but I've written a sonnet on the subject, if you'd like to hear it." He recited some lines of peculiar tenderness. "Rossetti," said Whistler, "take out the picture and frame the sonnet."

She Took Him Literally.

An English minister, who guarded his morning study hour very carefully, told the new maid that under no circumstances were callers to be admitted—except, of course, he added—in case of life and death. Half an hour later the maid knocked at his door.

"A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied, "but he says it is a question of life and death."

So he went downstairs and found an insurance agent.

A Harry Lauder Story.

Harry Lauder tells a story about Rab McBeth, a friend of his, who went up to Glasgow once to see a brother off to America. They said "good-by" on board and then Rab went ashore, and as the great ship slowly drifted away from the quay, Rab continued to shout parting words of advice and encouragement to his brother standing on deck.

"Good-bye, Wull!"

"Buck up, Wull!"

"See an' behave yersel'!"

Every time he shouted the ship was a little farther away, and Rab accordingly kept raising his voice more and more. The other people who were shouting good-bys were hopelessly drowned in the roar of Rab's voice.

When the ship was about half a mile away Rab let himself go with a final tremendous shout:

"Mind and write hame, Wull!"

A man standing near went up and touched Rab's arm.

"If Wull doesn't write when he gets to America," he suggested, "you should just shout across to remind him."

On the Wrong Man.

Bret Harte is so frequently complimented in England as the author of Little Breeches that he was almost sorry that Secretary John Hay ever wrote it. A gushing lady, who prided herself on her literary tastes, said to him once, "I am so delighted to meet you, Mr. Harte! I have read everything you ever wrote, but of all your dialect verse, there is none that compares to your Little Breeches." "I quite agree with you, madam," answered Mr. Harte, "but you have put the 'little breeches' on the wrong man."

Disciples Table Talk

New York Pastor Resigns.

James M. Philputt has given up the work at Central Church, New York. He and Mrs. Philputt had planned a trip to the Orient this fall with the intention of visiting our mission stations, but the war has made it necessary to change their plans. They will remain in New York until about Christmas when they will probably go to Riverside, California, for the winter months.

Two Books By Disciples.

Considerable interest was manifested at Atlanta convention in two new books just from the press of Fleming H. Revell, New York: one by Edgar DeWitt Jones, of Bloomington, Ill., entitled "The Inner Circle"; the other by Prof. W. J. Lhamon, Dean of Bible School, Drury College, Springfield, Mo., with the title, "The Character Christ." Mr. Jones' book presents a series of profitable studies for the Christian life, and Prof. Lhamon's work consists of a series of addresses delivered early this year at the College of Missions, Indianapolis.

Chicago Church Celebrates Anniversary.

The Hyde Park Church, Chicago, celebrated its twentieth anniversary October 7. It was the beginning of the fifteenth year of the pastorate of E. S. Ames. There have been 66 additions during the year, with a net gain of 34. The money raised amounted to \$5,136.55, of which \$1,221.50 was contributed to foreign missions. Among the members who spoke at the anniversary dinner were Messrs. W. D. MacClintock, Ellsworth Faris, W. L. Carr, Harry McCormack and the pastor. The church is prospering and is happy in the success attending its practice of Christian Union and in its benevolent enterprises.

Dr. Powell Undergoes Operation.

The early days of the Atlanta convention were clouded by the reports of the serious illness of Dr. E. L. Powell, of First Church, Louisville. On Saturday, October 10, Doctor Powell underwent an operation for stone in the kidney, and late telegrams coming to Atlanta from his bedside reported that he was doing as well as could be expected.

Re-dedication at Danville, Ill.

The re-dedication of the building of the Second Church of Christ, was held September 27, with appropriate services. Stephen E. Fisher, pastor of the University Place church, Urbana, and J. F. Bickel, pastor of Danville First Church had charge of the dedicatory exercises assisted by Rev. Charles J. Adams, pastor of Second Church. Remodeling, the total cost of which aggregates \$500, has been done at the Second Church and workmen are now engaged in improving the parsonage.

The Power of Suggestion.

A few days ago E. T. Edmonds, pastor of First Church, Jackson, Miss., directed his congregation to buy a bale of cotton, store it in the church, and hold until the price goes back to normal. Since that time, it is reported, many churches throughout the South have taken up the movement. An Associated Press dispatch from Jackson told of what Mr. Edmonds had done, and pastors in other cities promptly followed the example. Wonderful is the power of suggestion!

Brazil, Ind., Pastor Resigns.

Homer F. Cooke, pastor of First Christian Church, Brazil, Ind., tendered his resignation to take effect Nov. 1. The resignation was made necessary by the ill health of the pastor's wife. Mr. Cooke has been in Brazil two years and has made a splendid pastor and a good citizen. He will probably locate in the South in the hope of bettering his wife's health.

B. A. Abbott as Critic of the Times.

To have a live and regnant soul, finding its satisfaction of life through religion,

was held up as an antidote for the "great wave of animal emotionalism" sweeping over the world and expressing itself "in immodest sex dances," by B. A. Abbott, before a large congregation at Union Avenue Christian Church, September 27. Diagnosing the moral state of American life, Mr. Abbott contended that, "for one thing, it is pitched too high. We are overstrained, and everything is in the tenor tone." He said in part: "The world has never seen a civilization so brilliant, so rich, so free, so fraught with magnificent possibilities of character, achievement and happiness as ours and yet, perhaps, the most characteristic thing about people is their restlessness.



Rec. E. L. Powell, Who is Recovering From A Serious Operation.

This is seen in many ways. A great wave of animal emotionalism has swept over the entire world and expresses itself in immodest sex dances. People fly from place to place, from sport to sport, seeking satisfaction and finding none. We have looked on aghast and a subtle despair has settled upon many hearts. It must have impressed us all that suicide seems to be increasing rapidly, indicating disgust with life. It reminds us of the old days in Rome as the nation came to the hours of decay. What is the matter? Is life a disappointment? Have we been cheated in our creation? Is civilization a failure? Or have we mismanaged our opportunities? Doubtless the latter. For the world is full of happiness-producing qualities and things and the human heart is naturally an optimist: But we have mismanaged life. For one thing, it is pitched too high. We are overstrained. Everything is in the tenor tone. Another thing, life is too full. We cannot "get around." And men give up to the extremes of work and play. In most people this is the round of existence. We work in order to be able to play and we play to keep us fit to work. Thus life becomes a monotonous and a vicious circle. This is too narrow and barren and the soul made for immensities and eternities revolts. Many men and women are in open revolt against themselves. The real satisfactions of life spring out of the cultivation of the soul. The only way to keep civilization from turning to wormwood and gall is to keep the soul alive and regnant. The satisfactions of life are spiritual. Some of them are knowledge, friendship, love, service and religion. Religion includes all. It inclines man's soul to

his fellow man and links his life to God. It incites to service; that is, causes one to invest something in life; and these are investments upon which we reap large returns in coins of golden happiness. No one who really practices religion is ever dissatisfied with it or with life. Millions have gone down into the valley of death, holding to the hand of Jesus Christ, but not one of them has ever been dissatisfied."

Praise for W. R. Motley.

In resolutions recently passed by the Newcastle, Ind., Ministerial Association, W. R. Motley, retiring pastor of the church there, is praised as "possessing marked ability as a speaker and pulpit orator with the faculty of portraying profound thoughts in such simple language that all understand," "and possessing the highest conception of morality." He is spoken of by the association as "an excellent and courageous member." Mr. Motley leaves the Newcastle pastorate to take a pastorate at Richmond, Ind.

Missouri Pastor Appreciated.

That Higginsville, Mo., is letting H. W. Hunter go with regret is evidenced by words of appreciation expressed in a local paper. He is praised both as minister and citizen: "This is Mr. Hunter's fifth year in Higginsville, during which time he has accomplished much for the church and his work has attracted widespread attention. He is not only a good minister and church worker but has proven a good citizen for the town in every sense that term implies. He has taken active interest in municipal affairs and when he could lend assistance to anything pertaining to the community's welfare he never faltered in doing his duty as he saw it." Mr. Hunter will leave for his new field in Wellington, Kans., about November 1. Wellington is a town of about 7,000 population, the Christian church of the town having a membership of 450, with a Sunday-school fully as large.

E. H. Clifford Goes to Ft. Wayne.

E. H. Clifford, of Indianapolis, has taken the pastorate of East Creighton church, Ft. Wayne, Ind. Mr. Clifford has just closed a meeting at Raleigh church, Rush County. Mr. Clifford has not been too busy to read "The Meaning of Baptism," and has this to say of it, writing to the author: "I am reading your book on baptism, with much interest and considerable satisfaction. I do not know that I agree with you (I have not finished) but you certainly take the question out of its former somewhat mechanical and machine like atmosphere, for which you are surely to be thanked."

Church Shows Right Spirit.

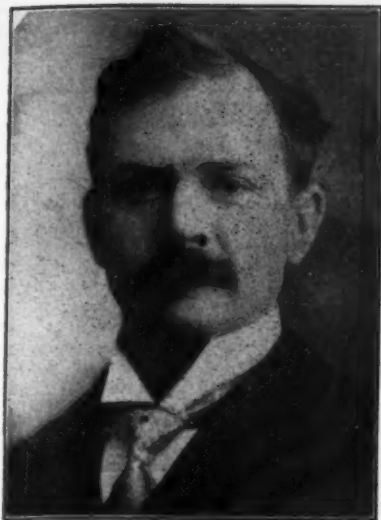
Central Church, Cincinnati, raised a purse to send their pastor, Claire L. Waite, to the Atlanta Convention, but circumstances arose which prevented his attendance. It is to be hoped that this is but one of several hundred churches that believe in keeping their ministers bright and shining by sending them to the national conventions. The Christian Century would like to know of other churches belonging to this class.

Western Pennsylvania Disciples Meet.

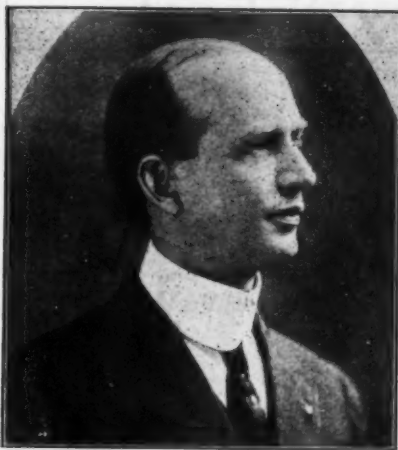
"The largest Western Pennsylvania Convention on record" was held at Connellsville September 22, 23, 24. A fine program and an attendance of 200 were features. The Connellsville church presented Robert S. Latimer with a beautiful loving cup in appreciation of his twenty-six years of service as president of the Society. He was first elected in Connellsville. Clark Buckner, pastor at Connellsville, writes that Dr. Dye made a great address to a packed house on Wednesday night of the convention.

Downey Ave., Indianapolis, Grows.

On September 27 the imposing addition to Downey Avenue Church, Indianapolis, was dedicated. The service was in charge of the pastor, Rev. C. H. Winders, and congratulatory remarks were made by Rev. Morton C. Pearson, Rev. Allan B. Philputt and Rev. J. T. Bickel and W. H. Martin. Rev. H. L. Herod of Second Church was another



Rev. J. M. Philpott, Who Has Resigned the Pastorate at Central Church, New York City.



Rev. F. W. Burnham, Who Has Accepted the General Secretaryship of the American Christian Missionary Society.



Rev. Edgar D. Jones, of Bloomington, Ill., Whose Book, "The Inner Circle," Has Just Come From the Press.

speaker. The addition to the church was built at a cost of \$20,000, and is for the use of the Sunday-school departments. The structure is faced with stone veneer and is three stories in height.

What Is the Matter with the Church?

That is the question asked by W. F. Richardson, at First Church, Kansas City, in a recent sermon. It is a question, he pointed out, that is being asked frequently these days, sometimes by those friendly to the Church and sometimes by those unfriendly and critical. The chief weakness of the Church, Mr. Richardson believes, is its failure to use usefully and adequately its tremendous resources. Its great membership, he held, was not fully alive to its opportunities and the possibilities of an organization having such a powerful spiritual backing.

Pastor on Leave of Absence.

The church of Winterset, Iowa, has asked L. F. Davis to reconsider the resignation recently offered and has given him a six months' leave of absence, which will be spent in Texas, for the benefit of his wife's health.

F. B. Thomas Begins Campaign.

Frank B. Thomas, pastor-evangelist and former pastor of First Church, Danville, Ill., before leaving Danville for Homer, Ill., where he opened a whirlwind campaign for election to congress on the progressive ticket in the 19th district, delivered an ultimatum. "I'm going after votes just the same way I go about getting converts," said Mr. Thomas. "No muck-racking for me. I shall not attack Congressman Borchers, neither shall I make disparaging remarks on ex-Congressman McKinley. While Borchers has his record and McKinley his organization, I will battle them with facts."

Heroic Work in Rock Island.

The pastor and members of the Fifteenth Avenue church of Rock Island, Ill., are of the right sort. In the little mission chapel, which serves as a house of worship, Sunday-school room, and community center, they are laying the foundation for a work that promises to develop into a real and effective church. It is a modest building, in fact it is not even a church building in any sense of the word. Erected by the labor of the men interested in the work, the walls, roof and floor are about all that there is to it, but it serves every purpose from a place where the saints may pray, to a place where the boys may play; for if you will look about when you enter there, you will see the gymnasium apparatus tucked in the corners on Sundays, while the congregation meets to worship. On this plan the congregation, only a few members, but all of them enthusiastic, have been working for some

time without a pastor; then came C. Lee Stauffer. He was the right man in the right place and his work has been effective. During the first week of the recent revival twenty new members were gathered in and a number of these have come from the boys and girls, who have been trained in the little mission chapel.

NEW N. B. A. FIELD MAN.

An important addition to the field forces of the National Benevolent Association has been made in the coming to the ranks of F. W. Harlow, of Hebron, Ind. We take pleasure in presenting him to our readers and in commending him most heartily to our people to whom he will come.

Mr. Harlow was with the association a short time a few years ago. He rendered excellent service, and it was with regret that we saw him give it up for a time. He is an energetic, tireless, resourceful worker. He brings to this task an enthusiasm and a deep devotion that will win the confidence of all, and that will insure success. He is coming at no small sacrifice to himself and to his family, from whom he will be separated a great deal as he goes out from his home upon his mission of mercy on behalf of motherless and fatherless little ones, and of homeless, aged brethren and sisters. His heart and that of his good wife are greatly enlisted in the benevolent enterprise.

NATIONAL BENEVOLENT ASSOCIATION.
St. Louis.

FIRST FRUITS OF CHURCH EXTENSION OFFERING.

The board is happy to report that there is a gain in receipts from the churches of \$34.02 during the first twelve days of the September offering. We started into September with a gain of \$1,000. This is all very hopeful in view of the condition of the country, and we are earnestly praying that the churches will keep up their gains.

We are sorry to report a loss of \$2,194 in individual receipts. The loss is in Annuity Receipts. A good friend in Illinois has recently sent us \$1,000 on the Annuity Plan. We hope other individuals will remember church extension by their gifts during this month.

There are many churches waiting on the results of the annual offering. The Brotherhood should know that our board has already overdrawn the general fund more than \$18,000 and that we are behind in individual receipts more than \$19,000. A great church like our own should make up this deficiency and it can be done on the last Sunday of September.

The churches should promptly remit their offerings on Monday, September 28, so as to reach our office by Wednesday, the 30th which is the day the books close. Remit

to G. W. Muckley, secretary, 603 New England Bldg., Kansas City, Mo.

FIFTH SERIES

County Conferences of Churches, Eastern Indiana.

In co-operation with brethren of the county churches the state evangelist of the Eastern District of the Indiana Christian churches has arranged a series of county conferences of churches in Rush, Fayette, Union and Franklin counties according to the schedule given below:

Rush County at Rushville, Monday and Tuesday, October 19-20.

Fayette County at Connersville, Tuesday and Wednesday, October 20-21.

Union County at Liberty, Wednesday and Thursday, October 21-22.

Franklin County at Laurel, Thursday and Friday, October 22-23.

The great interests of our state work will be represented in these conferences by C. W. Canble, corresponding secretary I. C. M. A.; Garry L. Cook, state superintendent of Sunday-schools; Mrs. O. H. Greist, state president C. W. B. M.; Prof. C. E. Underwood of Butler College; Prof. J. C. Todd of the Bloomington Bible chair and the state evangelist of the Eastern District. The local interests of the churches will be represented by brethren of the county. The great interests of our common cause will receive consideration in these conferences.

Each conference will begin on the evening of the first day and conclude on the evening of the second day. The conference will be held in the Christian church of the place named. The Ladies' Aid Society of the entertaining church will serve a noon and evening luncheon on the second day of each conference.

These county conferences of churches are a part of the approved plan of work of our State Association. Each church is asked to send to its respective county conference as many representatives as it can secure to attend. The co-operation of all the churches of the brotherhood in these counties is earnestly solicited.

G. I. HOOVER, State Evangelist,
Eastern District I. C. M. A.

NEWS FROM THE FOREIGN SOCIETY.

There are now two Living-link churches in Australia. We refer to the Grote street, Adelaide, and to the Enmore Tabernacle, Sydney. There will probably be others in the future. "As much for others as for self" is a good slogan for any church of Christ.

Our veteran preacher in China, Shi Gwei Biao, is one of the most tremendous preachers in the empire. He was baptized by Doctor Macklin twenty-six years ago. He is seventy years old, but does not hesitate to walk fifty or a hundred miles across the country.

F. M. Rains.

The Sunday School

THE ARREST AND TRIAL OF JESUS. INTERNATIONAL UNIFORM LESSON FOR NOVEMBER 1.

Matt. 26:47-68. Memory Verses, 63, 64.
Golden Text.—As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. Isa. 53:7.
American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
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And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. (58) But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. (59) Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; (60) and they found it not, though many false witnesses came. But afterward came two, (61) and said, This man said, I am able to destroy the temple of God, and to build it in three days. (62) And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? (63) But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. (64) Jesus saith unto him, Thou hast said; nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. (65) Then the high priest rent his garments, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard the blasphemy: (66) what think ye? They answered and said, He is worthy of death. (67) Then did they spit in his face and buffet him: and some smote him with the palms of their hands, (68) saying, Prophecy unto us, thou Christ: who is he that struck thee?

Verse by Verse.

From Tarbell's Teacher's Guide.

v. 57. *They that had taken Jesus.* See vv. 47 and 49.—*Led him to the house of Caiaphas.* He it was who sent them forth to arrest Jesus. See his earlier decree in regard to Jesus, Jn. 11:47-53.—*The scribes and the elders.* Members of the Sanhedrin.—*Were gathered together.* Awaiting their return.

v. 58. *Peter followed him afar off.* "Mid-way between courage and cowardice" (Hengel). John, too, followed; see Jn. 18:15-18. All the disciples had fled, panic-stricken, but these recovered sufficiently to follow from afar.—*Court.* The quadrangle round which the house was built. See Lesson VII.

v. 59. *The whole council.* A quorum of the Sanhedrin, at least 23 members.—*Sought false witnesses.* The judges were the prosecutors. They had already decided to have Jesus put to death, but the trial and the witnesses were necessary in order to have the semblance of legality, and it mattered not to them how false the testimony of the witnesses provided it sounded plausible.—*That they might put him to death.* That they might present such a charge to the Roman governor, Pilate, as would induce him to execute their death sentence.

v. 60. *Though many false witnesses came.* But their witnesses agreed not together, Mk. 14:56-59.—*Came two.* Two witnesses were required by law, Dt. 19:15.

v. 62. *The high priest stood up.* "He rose up, not because he felt the evidence just heard to be very serious, rather in irritation because the most damaging statements amounted to nothing more serious." A man could not be sentenced to death for a boastful word (Grotius).—*Answerest thou nothing?* "It is an attempt of a baffled man to draw Jesus into explanations about the saying which will make it more damaging as evidence against him. What about this pretentious word of yours: is it true that you said it, and what does it mean?" (Expositor's Greek Testament).

v. 63. *Jesus held his peace.* See Isa. 53:7.—*I adjure thee by the living God.* I put thee on oath in the presence of God as a Witness and Judge. Such an adjuration required an answer, Lev. 5:1.

v. 64. *Thou hast said.* See verse 25. This is equivalent to "I am," Mk. 14:61. See also Lk. 22:68. Silence under the circumstances, would have amounted to denial, but had he not broken his silence, they could have found no charge on which to condemn

him to death.—*Nevertheless.* Further.—*Ye shall see . . . Power.* See Ps. 110:1; Mt. 22:24. His words meant as has well been said: "The time is coming when you and I shall change places; I the Judge, you the prisoners at the bar."—*Coming on the clouds of heaven.* A reference to Dan. 7:13.—*At the right hand of Power.* Note the capital in *Power*, which personifies God him-

self.

v. 65. *Rent his garments.* See Num. 14:6. *He has spoken blasphemy.* Blasphemy consisted in falsely claiming more than human powers and attributes. Compare Jn. 5:18. He called God his own Father, making himself equal with God. Also the charge before Pilate; We have a law, and by that law he ought to die, because he made himself the Son of God, Jn. 19:7.

v. 66. *What think ye?* In these words he put the question to vote.—*Worthy of death.* Greek *liable to*, RVm. Death was the punishment for blasphemy, Lev. 24:16.

When Loyalty Failed

The Lesson in Today's Life.*

BY JOHN R. EWERS.

He made his prayer for strength and it was given him. We often fail to notice this outstanding fact. Facing the



Rev. John R. Ewers.

soldiers that come out to take him, his superiority makes them fall back before him; standing before the august high-priest his kingly silence and marvelous self-control put that dignity in a corner; looking deeply into the eyes of the Roman governor he reveals weakness in Pilate by his own masterful power; only once does he stagger and that is when his own bodily energy ebbs out under the load of his cross. Hanging there he forgives his enemies, considers the welfare of his mother and encourages the penitent thief. Oh, kingly Christ, how Thou dost challenge the enthusiasm of strong men!

Returning from his prayer he sees the procession, headed by Judas, wending their way among the trees. They come upon him. "Whom seek ye?" "Jesus of Nazareth." "I am he"—and they fall back. It is meanness quailing before righteousness; inferiority consciously abashed in the presence of superiority; brutality conquered by spirit. When will we understand the power of truth, of righteousness, of spiritual reality? The world was built for goodness to triumph in.

"PUT UP THY SWORD."

Within the present year the world is to learn the deep meaning of the Master's word, "All they that take the sword shall perish by the sword." No matter who wins in Europe—the same will be loser. Nothing is gained by brute strength. Europe is wrecked—slain regiments, mangled thousands, violated women, orphaned children, soiled youth, shattered cathedrals, burned homes, devastated fields, kindled hates, the knowledge of dastardly deeds, the remembrance of blood, fire, lust and beastliness—Europe is hell. Take the sword, but know that taking it you perish with it.

FLEEING DISCIPLES.

Blundering, short-sighted Peter makes his pathetically loyal defense. He strikes wildly and instead of splitting the fel-

low's head only succeeds in slicing off an ear. I remember that this was the only event in the Passion Play that elicited a smile. It is pathetically ludicrous. And yet we admire his stout devotion. "I will die with you," he had said a few hours before. He came very near to it here. But for Christ's intervention he would not have survived long. It was the folly of sword play. He meant well but his judgment was bad. It was another example of zeal without knowledge. We strike a blow for God and we knock down the house. We reform saloons with hatchets. We teach sex hygiene blatantly and do more damage than good. We defend some old fogey notion of the Bible and give a fine imitation of Don Quixote. We curse the church for being too slow in some reform and ride off a precipice with foolishly inscribed banner waving. Brave little Peters we would fight the whole world—with the wrong weapons.

And the disciples ran away. Where is all this loyal unto death talk now? Sounding brass. Big sermons and little love. Great loyalty "to the plea" and small missionary offerings. Vast admiration for the church and no service. Loud talk about our "movement" and no defense for a brother minister in distress. Much appreciation for prohibition and the anti-saloon league but no votes—not even registered—not even paying taxes. Large hopes for a great ingathering but no personal work. Vociferous prayers for the "poor and needy," but not a penny for charity. Let us not be too hard on Peter; he has many modern brothers.

"THOU HAST SAID."

"By the living God tell us whether you are the very Christ or not," and he answered in the tragic stillness, "I am." Let there be no doubt here. There are questions that we can debate. There are issues which are not vital; but the divinity, yes, if you will, the deity, of Jesus Christ is not one of them. Here we must plant our feet upon the eternal rock of reality. There has been too much conjuring with the word "divinity." "Yes, I believe that Jesus is divine," I heard a rabbi say, "but I think that he is divine just as I am divine," he added. Divinity is a word to toy with. By it we may mean anything or nothing. If we mean that Jesus was anything less than the God-man we should use some other word. The hour has come when we must say without equivocation, without mental reservation, without any shadowy doubts, without any "Ifs" and "Ands," without any "If you will let me define it"—the hour has come when we must say, "Yes, I believe that Jesus Christ is the Son of God and my Savior." "Who are you?" "I am Christ."

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR OCTOBER 21.

The Father's House. John 14:1-11.

Where is the house of God? Wherever God is. Where can we find God? We think of him as being everywhere, but more especially where his children are. We can be in his house here on earth. If this is his world and we have the right attitude toward it, it is for us the Father's house. We ought to rejoice more than we do in the beauty of the earth and in the sublimity of the heavens. The human companionships of the earth are sources of great joy. But the world seems to have in it elements antagonistic to our interests. It may be that we often misread the facts; we doubtless do. After making due allowance for hasty judgments, we still have sin, and pain, and death to confound thought and break the heart.

THE MANY MANSIONS.

Interest in the architecture of heaven is not wide spread. Here and there is a man who thinks it is important to know the general and detailed structure of the heavenly mansions. The great majority of the Lord's disciples believe that the Almighty is able, without their aid, to draw up the plans for a city of model homes. Any aid that men may give will be in the form of work that has value here and now. The belief that comforts and sustains is that there is ample provision for the multitudes of earth. The hope of the disciple is large. I listened to a man recently who seemed to be pleased with the thought that he was on the road to heaven while the vast majority of men were going in the other direction. Very few of his hearers agreed with him. They regarded him with good natured contempt.

SEEING GOD.

To be in the Father's house is to see the Father. God is never absent from his home. The disciples who heard the discourse of Jesus on the future were anxious to see God. To their inquiry, Jesus replied: "He that hath seen me hath seen the Father." Have we seen unselfish love? Do we know what it is to labor patiently with the ignorant and perverse? Are we hurt when injustice is done to the humblest of God's creatures? Do our sympathies go out to the races that are advancing with halting steps toward the light? If we answer in the affirmative, we have seen something of God. We may believe that God is in the advance of science that puts into the hands of men weapons against famine and disease. But we know only in part. We crave a fuller vision. The full glory of God we have never seen.

THE WAY.

"I am the way," says Jesus. Men have sought salvation by means of wonderful "schemes" of redemption. They have involved God in serious contradictions from which they have sought to deliver him by various expedients. It has been repugnant to their sense of the divine majesty that God should, in fatherly love, welcome a returning prodigal. Instead of consulting the hearts of fathers and mothers to discover the secret of forgiveness, the wise theologians invented a world of abstractions and tried to put God into it. They failed. Men cannot destroy completely their better feelings. In spite of theological obstructions, they see Jesus and the love of God is understood by them. The way to the house of God is the way of companionship, with good men, with Jesus, and with God, and all these companionships are one and the same. If we despise human goodness, we despise the goodness of God. If we know and honor a good man, we have some knowledge of God and pay him some measure of respect.

1 Kings 8:30; 2 Chron. 2:6; Job 22:12; Ps. 11:5; 123:1; Isa. 57:15; 66:1; Rev. 21:22-27; Matt. 5:3; 6:20; 19:21; Heb. 12:22-24; 13:14.

"No Alum"

must be the watchword when the housewife buys baking powder.

Alum is well known to be a powerful astringent, and should never be used in food.

Prof. Geo. F. Barker, M. D., of the University of Pennsylvania, says: "I consider the use of alum baking powder highly injurious to health."

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BURIED TREASURE FROM CAIRO.

The well-known Egyptologist, Prof. Flinders Petrie, recently found a treasure in a black pyramid that stands on a rock in the desert about sixty miles south of Cairo, according to the Youth's Companion. Almost all the pyramids as old as this one—more than five thousand years—have long ago been robbed of their treasures. But the builder of this pyramid took such great care to conceal the entrance to the recess that contained the treasure—it could only be reached through a stone trap in the floor of one of the fourteen tombs of the Egyptian royal family buried there—that the robbers who, as was the habit of such gentry, hid within the tomb at different times during the centuries never suspected, the existence of the priceless plunder, although they must have often brushed the spot with their garments. Professor Petrie's men were at work in the tomb of a princess, when one of them noticed some hard mud in a small recess. Breaking into the mass with his pick, he uncovered a full pound of tubular gold beads.

RUSSIA TO PROFIT BY WAR.

Prince Kropotkin, who has been exiled because of his social democratic views, believes Russia will be liberalized by the war. Prince Kropotkin, though an exile, has kept in close touch with his native land and understands his country better than any living man. In his exile he has been a source of encouragement and support to all the liberalizing movements in Russia. He believes the war will result in the releasing of great democratic forces in Russia and that militarism will be slackened in its grip. In fact, it is

confidently affirmed that the Czar is not a hearty supporter of militarism.

RAILWAYS AND SAFETY DEVICES.

The House Interstate Commerce Committee has made a favorable report on the safety devices bill introduced by Representative Stevens of New Hampshire. The bill gives the Interstate Commerce Commission full authority to compel railroads to install block-signal systems, and all other safety devices deemed necessary by the commission for the protection of the public, the passengers, and the railroad employees.

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